The Bombay Guardian.

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WEEKLY REVIEW.

—It is not impossible that the death of M. Rochefort's second at the hands of Prince Pierre Bonaparte, in the residence of the latter, may lead to some momentous issues. One would think it the very opportunity for which Rochefort was sighing. Under the present circumstances, the Government will hardly be able to lay hands upon him, and he will probably at once assume a position that he could never have obtained, except by favor of such an event. It will require a great deal of wisdom for the Government to extricate itself honorably and without danger from the embarrassment caused by this mad act of one of the Bonaparte princes. It does not seem to be a judicious procedure to remove the trial of the homicidal Prince from the ordinary tribunal. By the latest telegram it appears that Government will not confine itself to a defensive attitude; it has resolved to prosecute M. Rochefort.

—The Rev. Dr. Prime of New York gave, by request, an address on Thursday last in the Town Hall, to a large audience consisting chiefly of Natives. It was a very interesting and suggestive discourse. Its topics might be thus summed up: Where the world now is; How it came to be there; Whither is it tending. We hope that some report of it may appear in the columns of our daily contemporaries.

In a remarkable pamphlet, entitled "Why I left the Church of England," the Rev. Edward Husband says:

"I am bound with thankfulness to acknowledge that it was *Ritualism that led me to Rome*. This experience is being confirmed daily by the numbers who are seeking admission into the fold. It is in this way that 'Ritualism' is doing good. In making men love the shadow, they soon yearn for the reality; thus paving the way to the goal of peace which lies before them." In another passage he says:—"I am writing from memory, and consequently under correction, but I do not think that in the twelve 'Catholic Tracts' which I published as an Anglican clergyman, there was doctrine contrary to the belief of the Holy Catholic Church. I merely state this by way of example, and to show how near an Anglican may come to Catholicism without being actually Catholic."

We are very glad that this gentleman felt himself bound to make this acknowledgement. While he was treading the way of Ritualism, he doubtless cried out as loud as any, This road leads not to Rome, and was as indignant as any at the contrary allegation made by Protestants. Romanists understand well the meaning of the movement. We have only to look at the thing from the Roman Priest's point of view, to appreciate the importance that it has in his eyes. He sees clergymen of the Church of England studiously imitating his ways, his manner of dress, his ceremonies, his use of the cross, his intonations, his ideas, his language, &c. &c. &c., and doing it more and more; and he sees many of them take, one after the other, the final step. And the homage which he thus sees paid to himself and his church, is not paid by ignorant peasants, by savages, by newly-converted heathen, but by men of the most cultivated nation, by clergymen of the Church of England. We believe that Ritualism has done more to enhearten Rome and re-animate her sinking confidence, than anything besides; and very much doubt that there would have been an Œcumenical Council at this time, if Rome had not been sustained and emboldened by the encouragement thus given.

The *Missionary Herald* of the Irish Pres. Church, expresses its astonishment at the fact that a single church in New York should have contributed last year to the cause of Missions, home and foreign, more than was contributed by the 600 congregations of the Irish Pres. Church. Dr. Hall's Church in the Fifth Avenue, New York, gave last year £3,000 to the cause of foreign Missions, and for all Missions, home and foreign, £15,000. The *Herald* is at a loss to account for the extraordinary contrast. We think the mystery is of easy solution. The American churches are purely voluntary, and for close upon a century have known nothing of State support. Happily the *regium donum* is to be done away, and then it will not be long before we shall see what Irish Presbyterians can do.

We had a notice some time ago of the Calaveras Skull, said to have been discovered in the mountains of California and to which Professor Whitney attributed a fabulous antiquity. A friend in America sends us the following, taken from a San Francisco paper:

"Often have we passed the very place of the old skull's long repose and late exhumation. We have talked with the very men who brought the strange specimen to light, and heard their story as to its particulars. From the great importance given to the discovery in Europe as well as America, we deem it well to tell the story just as related to us, and thinking men can easily judge of the truth of the whole account. We unhesitatingly say we can solemnly attest to this being the exact account as given to us. We inquired of different ones as to the first discoverer. Each answered by mentioning the same name and individual. We went to him, an old acquaintance, and he said he was the one. We asked him to give us all the particulars. He cheerfully assented, and, guided a little occasionally by our additional questions during his account, gave his narration, as exact as we can state it, in the following words:

"He was at work in the shaft, 130 feet deep, when he struck a rather singular-looking stone, among the other boulders. As was his custom with every thing singular, he carried it home, not knowing the least what it was. He then carelessly laid it, with various other specimens and stones which he had at different times gathered, up in his chamber, and there he left it for two years without a thought of its being of any special importance. After two years, he chanced to take it down and carried it with him along the street into the village, and passing by a store, where many persons were gathered, he threw it upon the ground, and as it went rolling along, he said to the clerk of the store: 'What do you think that is?' The clerk replied he did not know, took it up and carried it into the store. The clerk kept it a day or so, cleaned it somewhat, not knowing what it was, and then gave it to a merchant further down the street. [We saw this clerk, to be sure as to his part in the affair. We put this down as he stated it.] This third person, the merchant, took the specimen and spent, as he told us, four days, or parts of four days, in cleaning it up, till he began to think it was something. He then gave it to a fourth person, a physician, living seven miles away. The doctor said he would take it home and see what he could make of it. In the hands of this fourth man, one whom we did not see to make further enquiry, it appeared to be an old skull; and so he gave it finally to Prof. Whitney, who proclaimed it to the world as a veritable human skull, found periods lower, geologically, than any other known human remains in the world.

"The great Professor's authority rested wholly on the stories of these men, without his being able even to enter the shaft where it was said to be found, for lo! it was full of water. The discoverer was particular to tell us just how it lay when found, crushed down sideways against the slanting rock, on the north side, as if by a mass of moving mud and boulders. Yet he had no idea of what it was, and laid it up carefully for two years. Strange memory this, we thought, to retain such minute particulars of such a supposed unimportant discovery two years before. Then, to have it pass through all these hands and varied operations, till it came out a skull of most ancient days. Certainly, it looks laughably suspicious of a regular hoax, got up as a fine California joke upon our State Geologist, by some of the residents of the mining regions, and they would much enjoy a joke like this on one in high position. We believe the whole story worthy of no scientific credence, and are also more fully established in this belief by the declaration of an able Congregationalist minister who has preached some time in the region, and who told us that the miners freely told him that they purposely got up the whole affair as a joke on Professor Whitney."

We have been favored with a copy of the Report of the Bishop Cotton Schools in Bangalore for 1869. The Rev. E. H. DuBois, formerly of Bombay, is Principal of the Boys' School. We are assured that in all respects—numbers, organization, teaching-staff, comfort of the pupils, and their attainments,—this school is now very much in advance of what it has ever been before.

The *Overland Mail* says:

"The Rev. J. L. Lyne (Father Ignatius), in his sermon at Store Street Hall, on December 19 remarked, that if some of the martyred saints were now to appear in London, and look for the religion in defence of which they shed their blood, he thought they would search in vain for it. He alluded to the professed humility of members of the Church, and said that it was only a short time ago since he put it to the test in that hall by inviting those present to show their humility by coming on to the platform and washing the feet of a poor beggar, or by taking the broom of a crossing-sweeper and sweeping his crossing for him."

To one who is familiar with the teaching of the New Testament, the conception of humility embodied in Mr. Lyne's invitation seems extraordinary indeed. To advance to a platform and wash the feet of a beggar, in the eyes of an admiring audience, and then drive home to a comfortable dinner, with a feeling of self-complacency that will last you for a year, is a very cheap and a very Pharisaical kind of humility. Both the beggar and the sweeper would much prefer a sixpence, we imagine. We are reminded of the strange subtlety of the human heart which persuades a man that ostentation is humility. Mr. Lyne would appear to have been for some years under the influence of this delusion. He has been for years attitudinizing in the public eye; whether prostrating himself at the feet of the Pope or crawling on the floor of his Benedictine monastery, or performing mass in robes of loudest colors, he seems always to be practising that singular humility which goes on to a platform to wash the feet of a beggar, and asks a crossing-sweeper to allow him the privilege of sweeping the crossing just once.

Father Ignatius has referred to the martyred saints. It might be well for him and his friends to enquire why some of these saints were martyred. For instance why was Latimer burned at Oxford? Here is the sentence of condemnation:

"Forasmuch as the said Hugh Latimer did affirm, maintain, and stubbornly defend certain opinions, assertions and heresies contrary to the word of God and the received faith of the church, as in denying the true and natural body of Christ and his natural blood to be in the sacrament of the altar; secondly, in affirming the substance of bread and wine to remain after the words of consecration; thirdly, in denying the Mass to be a lively sacrifice of the Church for the quick and the dead; therefore the judges did condemn him as a heretic, adjudged him presently to be degraded from all ecclesiastical orders, declared him to be no member of the Church, excommunicated him with the great excommunication, and committed him to the secular powers to receive due punishment."

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THE LORD'S SUPPER.—I.

As Jesus was eating the last Passover with his disciples, he took bread and blessed it and brake it and gave it to them, saying, Take, eat; this is my body which is given for you, (my body which is broken for you). And then he took the cup and gave thanks and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant (this cup is the new covenant in my blood) which is shed for you (which is shed for many) for the remission of sins. This do, as oft as ye drink it, in remembrance of me.

The first thing we remark concerning this is the quiet way in which it is introduced. Jesus did not preface the institution by any remarks; did not say to his disciples, I am now about to institute a great mystery, a most sacred rite, something the like of which never entered into the conceptions of men; I am about to give you a command that is of more solemn obligation than any that I ever gave you; I am about to clothe you with powers that place the salvation of mankind at your arbitrement. The bread, the unleavened cakes used at the Passover supper were on the table; the wine of the Passover was there. He takes them in the most simple way in the world, with much less of demonstration than he had used in washing their feet, a little before.

But his procedure becomes distinctive when having taken the bread he blesses it. Whether he stood in doing this, or left the reclining posture, we are not told. Having blessed *(eulogēsas)* say two of the evangelists; having given thanks *(eucharistēsas)* say other two of the sacred writers; and the latter word undoubtedly explains the first. There is no pronoun following the word blessed, and the English translation conveys a wrong idea. The literal rendering would be 'having praised;' he praised God for the bread, gave special thanks to his Father for the bread which he is about to employ for a special purpose. There is no mention made of any consecration; he just receives from his Father the bread which he is about to give to his disciples, and thus recognizes Him as the author of that which he is about to institute, and teaches us to do so. And there is consequently nothing whatever upon which to base the idea that by virtue of a prayer of consecration offered by a priest the bread becomes transubstantiated into something different from itself.

Christ had previously spoken of himself as the bread of heaven come down from heaven to give life unto the world; that is to as many as should have faith to appropriate him. And as bread is broken that it may give nourishment, so he should be broken; through his death life should come to the believer. To express the idea of communication on his part and appropriation on that of the believer, he uses the strongest language, all in keeping with the symbol. Except ye eat the flesh and drink the blood of the Son of Man, there is no life in you. But why not—some will ask—take the words literally, and find in the transubstantiated elements of the Lord's Supper, the solution of the difficulty? For the reason that such a solution would create many more difficulties than it disposes of. First, it would follow that the apostles never had life till this Supper was instituted, and eaten by them. Second, the solution is inconsistent with the statements made by our Lord in the same discourse. 'I am the bread of life; he that cometh to me shall never hunger; he that believeth on me shall never thirst.' 'He that believeth on me hath everlasting life.' To eat his flesh and drink his blood is declared to be the same as coming to him and believing on him; and he takes away all obscurity by adding that the flesh profiteth nothing, his word and his Spirit they are life. And in a hundred places in the New Testament it is declared in unmistakeable terms that life comes by the reception of the word in faith; faith cometh by hearing and hearing by the word of God.

It is of importance to note that the rite was instituted at the Passover supper. For fifteen centuries the Jews, the people of the first covenant, had been accustomed annually to celebrate their deliverance from Egypt by slaying and eating the paschal lamb, sprinkling its blood upon their door-posts, in obedience to a divine command. But the Passover was prefigurative even more than it was commemorative. When our Lord had a few months ago spoke of the necessity of eating his flesh and drinking his blood, he spoke of himself as the Lamb of God, the Sacrifice prefigured by the paschal lamb. It is not without significance that John, when about to relate the miracle of the loaves, to be followed by Christ's commentary, says: "The Passover, a feast of the Jews, was nigh." When the Israelites ate the lamb in Egypt, they ate as it were salvation, in other words they signified their acceptance of that salvation. And when a man believes on the Lord Jesus Christ, his blood becomes available for him, he enters into the new covenant with God, and the privileges of a disciple become his. Of these one is the Lord's Supper.

The question, Who should partake of the Lord's Supper, ought not to be a question at all. It is anticipated by the statement that Christ gave to his disciples and to them only, the command to partake of it. If a man is a disciple of Christ, a believer in Christ, if he is 'in Christ, walking not after the flesh but in the Spirit,' if Christ is to him the bread of life from heaven, he it is that should shew forth the Lord's death at the Lord's table. It is certainly a very great and a very pernicious mistake to urge those who neither have nor give evidence that they have passed (to use Christ's language) from death unto life, to partake of the Lord's Supper. It is asking them to take part in a mockery. For unless one has already *life in* Christ, the whole service loses its meaning, and instead of being a help to a man, it may prove an occasion of super-added condemnation.

Christ *brake* the bread. This is significant and essential. We are not merely to eat bread; we are to eat broken bread. It symbolizes his broken body, broken for us and yielding life to us by its destruction; and it expresses the unification of Christians in Him, as in the words of Paul: "The bread *which we break is it not the communion of* the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread." In treating this subject, we do not wish to forget that forms are always inferior to the realities they represent. Still, the neglect of this important feature in the commanded observance, seems to us blamable.

THE SOMA-JUICE

We have placed among our selections a notice of Max Müller's new translation of the Rig-Veda, from the *Athenæum*. This journal has a high reputation for its reviews and literary notices. We cannot say that we sympathize with it in its discussions of matters relating to the interpretation of Scripture; it attaches altogether too much importance we think to the criticisms and hypotheses of German rationalists, and has a manifest bias against what is distinctively and conservatively evangelical. Apart from thi, its judgments are generally accurate and deserving of the high reputation they enjoy. Now what is the view that this journal takes of those ancient and honored books the Vedas? Of all the Vedas none has received so much attention as the Rig-Veda. The *Athenæum* admits that this collection of "sacred hymns" is little less than a glorification of ebriety. This is the very impression that was made upon us when we were looking over a version of the Rig-Veda Sanhita a few months ago. We know that Byron and Burns and Edgar Poe sought the inspiration that comes from gin and whiskey and brandy; the composers of these primeval "hymns" found their inspiration and their

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religion in the effects of the spirituous liquor obtained from the soma-juice. The idea that underlies almost all these compositions, is that the exaltation which comes from the drinking of this spirit, is itself the manifestation of God; that the non-natural state into which they are brought by these potations is the evidence of a divine presence in them; and the hymns are just the glorification of the deity thus become incarnate in them. There seems to have been an idea similar to this in the Scandinavian mythology; and the worship of Bacchus among the Greeks is just a reflexion of it. God and man come together and are made one by the intoxicating liquor which has been previously made sacred by consecration to the divinity. The compositions written under the inspiration of the soma-liquor, are very much what we should expect from that sort of inspiration. But the astonishing thing is that works consecrated to the laudation of the effects of an intoxicating liquor, should be held in such excessive reverence by a people that have for a long time been remarkable for their temperance, though it is true that they for the most part revered them without understanding them, revered them the more that they were in a dead tongue. And we believe that in the adoration of Shakti, at the present day, the use of intoxicating liquor enters conspicuously. At least some of the native journals were telling us so, some years ago.

The Vedas are valued for their supposed great antiquity, not only by the people of this country but by the orientalists of Europe. The Hindoos have the idea that the first ages of the world were the best, the golden era, and that we are constantly degenerating and plunging deeper and deeper into the darkness of the *Kali Yug*. A true knowledge of the Vedas will help to disabuse them of this idea. but the glamour of antiquity affects the minds of occidental interpreters as well; the imagination is stimulated by the thought of mastering the earliest remaining compositions of our race; there is a tendency to convert common ideas into uncommon, nothingness into significance, brass into gold, when 'the find' is covered by the hoar of ages; and we fear that even such a scholar as Max Müller will not help the people of this country so much as we would wish, to come to a right appreciation of these documents. Such notices as that which we have extracted, are however an encouraging sign of the times and a sure token that the literature of the Vedas shall find its true level.

The Christian Scriptures (some of whose compositions we believe to be at least equal to the Rig-Veda in antiquity) teach that after the fall of Adam the world rapidly degenerated. The first-born of the first man became a murderer, and the world was filled with violence and corruption before the flood. We find no trace of any golden era in the past history of man; we are encouraged to look for it (under the guidance of the Redeemer) in the future. It is our privilege, even in these days, to have as intimate converse with the Father of Spirits, as was enjoyed by holy men of old; a privilege distinctly announced in the Gospel. "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." They enquire wisely concerning God's revelation of himself to man who disabuse their minds of prejudices regarding the past or present, and wait upon the Lord humbly and reverently for guidance. Such will soon feel their need of a truer light than that which beams from pages written under the inspiration of the Soma-juice.

THE AMENS OF CHRIST. (FINAL.)

"These things saith the Amen." Rev. iii. 14.

We have now considered the Amens of Christ, sixty two in number; and may appropriately, in conclusion, contemplate him as the Amen. Thus does he designate himself in the last of the epistles to the seven churches. To the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

Christ himself is the Confirmation and the Guarantee not only of all his own words but of all the words of God. He himself is the faithful and true Witness of God to us, and of God in us. And He himself is (as it should be rendered) the head of the creation of God, supreme over all things. The first expression regards especially the past; the second regards the present; the third the future, looking forward to the time when 'all enemies shall be put under his feet,' when God 'shall put all things in subjection under his feet.' But in an important sense, the three ideas are comprehended in the word Amen, since the word by which all the glories of the future are to be spoken into being, is already uttered and sealed with the Amens of God.

Christ is the Amen with reference to the Mosaic law. He cheerfully and thoroughly fulfilled the law which the Jews found so burdensome and which weighed so heavily upon their consciences; not according to the exposition of the Pharisees, but according to *the requirements of God. And in his death*-hour, on the cross, we hear him exclaim, It is finished. It had waited fifteen centuries for one who should honor it and magnify it and conclude it, and it found that one crucified at Calvary. He was the Amen to it; it found its satisfaction in Him; and gave way for the higher dispensation of the will of God which regards all people and all ages.

Christ is the Amen with regard to the moral law broken by all mankind; the law that demands whole-hearted, unswerving, self-abnegating love to God and man. We have all sinned and come short of the glory of God; far, very far short of it. But the god of this world failed to interrupt Christ in his divine progress through life, to make him stumble or to turn him aside. He was in all things all that God required man to be; God's ideal of humanity was fulfilled in him; 'this is my beloved Son in whom I am well [pleased;' 'he was without sin, neither was guile found in his mouth;' thus he is the Amen, the consummation of that holy will of God which Adam violated.

Jesus is the Amen of all the prophecies given of old concerning the blessings to come upon the world through the seed of the woman. He is the Amen of all the prayers breathed by holy men of old, of all their aspirations for the coming of the promised kingdom.

But Christ is no more to the world than he is to the individual soul. He does not deal with men in masses. He knocks at the door of every man. And whosoever opens to him, whosoever receives this Saviour, Christ becomes the Amen of that soul. 'Know ye not that Christ is in you except ye be reprobates?'

Well, let us look at this. How is Christ my Amen? or God's Amen to me?

He is the solution of all doubts. How many things seem strange in the word of God to the heart that has not been trained and nurtured in the school of God. How many things are contrary to all our experiences and to all that we have observed in the world. And how many things in the Scriptures seem not reconcilable with each other. How staggering it is to find that God is of such holiness that He cannot look upon iniquity without abhorrence, that heaven is a holy place where sin may not enter, that we are sinners, bound and fettered by sin and incapable of delivering ourselves, and yet that God would not have us perish. We are utterly without righteousness, and yet without righteousness God will not receive us. Wretched man that I am, who shall deliver me from the body of this death? I thank God, that through Jesus Christ our Lord there is deliverance. The Amen comes to my heart, there to abide by faith. I have as it were a new white stone given me from heaven, with the ineffable name of God upon it. My doubts are dissolved; my fears are banished; the mystery is cleared up; the paralysis of sin no longer keeps me back from the throne of God. What the law could not do in that it was weak through the flesh, God, sending his own son in the likeness of sin and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

What if Christ in the believer should be found the Amen of God to the world, the solution of the world's doubts? 'I in them and thou in me, that the world may believe that thou hast sent me.' What is the meaning of the marvelous promises and exhortations addressed to the believer in these seven epistles of the glorified Redeemer? What are we to make of such words as these: 'He that overcometh and keepeth my words unto the end, to him will I give power over the nations and he shall rule them with a rod of iron, even the inflexible rod of God's truth. What is it to overcome in the sense here intended? This is nothing less than the Apocalypse, the revelation of Christ in the believer, when he shall come to be glorified in his saints and admired in all them that believe. Well, are we competing for this prize?

Let me affectionately ask the reader of these meditations upon the Amens of Christ, Whether he knows Christ as the Amen? What will it avail him to have heard and pondered the verily, verily's of Christ, if Christ is not the Amen of God in his soul, the Confirmation and the Witness within him, the Way, the Truth and the Life, by whom he has daily fellowship with the Father, in and through whom his prayers are answered, and who is to him the earnest of the inheritance to which he is looking and pressing forward? He that receiveth him hath set to his seal that God is true; and Christ is thus not only the Amen of God but the Amen of the believer. The verily of God is met in him by the verily of the believer. Verily, says God in Christ; verily, says the believer in Christ; and thus we reach the full significance of the VERILY, VERILY of Christ.

WHAT IS TRUTH?

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. (Luke IV. 18.) Thus from the book of Isaiah, in the

synagague of Nazareth, Jesus the reputed son of Joseph, read a prophecy of the Messiah setting forth his mission as one of humble and unobtrusive beneficence, its blessings available chiefly for the poor, the broken-hearted, the oppressed, the ignorant. He was aware that they were not in a state of mind favorable to the reception of his teaching; they were offended by what they had heard of the impression made by his words and works in other places; their pride was wounded by the fact that he had addressed himself to others first, and that there had been no reference to them for testimony regarding this their fellow-citizen; it was profoundly humiliating to them that a prophet should be among them many years and that it should be left for strangers to find it out; they were consequently in a state of mind the very opposite of that described by the prophet Isaiah as the one likely to be benefited by the Messiah. Christ knew this and showed that he knew it by his references to Elijah and Elisha. Elijah was sent to a heathen city, to a poor widow woman, far away from his own people; there only he found safety and welcome; among the professed people of God there was no place where he could dwell safely. And one of the most remarkable miracles of healing mentioned in the Old Testament was that which Elisha wrought on Naaman, a Gentile, a Syrian. Why then should it be thought a new thing that One whom God has anointed to convey blessings to the poor and needy, shall be thought lightly of in his own country, and find acceptance among those who had not previously known him? Would it be an altogether unprecedented thing if the Messiah should be rejected by the Jews and welcomed by the Gentiles? It is likely that our Lord did not go so far as this in the intimation of the final result of his ministry; but he at all events obscurely intimated the possibility of it by his citations. His blessings were for the poor and needy, the conscience-stricken and distressed, the burdened and oppressed; but on proud and prejudiced men, irritated by a fancied slight, what blessing had he to bestow? He gave them the beautiful words of the prophet Isaiah, and a gracious exposition of their meaning; and the result was that which God foretold by the same prophet: "Go and tell this people, Hear ye indeed but understand not; see ye indeed but perceive not; make the heart of this people fat, and make their ears heavy and shut their eyes; lest they see, hear, understand, convert and be healed." Sent of the Lord what did Isaiah do? He preached more of the Gospel than any prophet had done before. But they were determined to think themselves whole and in no need of a physician, and they were only stung to resentment by the announcement of danger, of divine wrath to be showered, of impending national ruin; their hearts hardened under the gracious words of the Gospel.

And all they in the synagogue were filled with wrath and thrust him out of the city, and led him to the brow of the hill that they might cast him down. (Luke v. 28,29.) Ah, if the Teacher had only mingled a little flattery with his speech, some commendations in which to envelop what he had to say, would not the result have been happier? These Nazarenes knew that the people of Judea were in the habit of speaking disparagingly of them, and their temper was always at fever point when any thing seemed to reflect that disparagement. They would say, 'This Jesus has been in Judea and Jerusalem and has drunk in some of this prejudice and learned to despise us. Cannot the Teacher pick out some things that are praiseworthy in his countrymen and dwell upon these, and win his way to our confidence?' In other words, cannot the physician seek his own ease rather than the profit of his patient? Caress him for a slight headache and say nothing about the congestion of the brain? Ah, the Teacher is not as other teachers. His only remedy for human ills is truth; the more men need this the more they hate it; nevertheless he has no alternative remedy. He has been speaking by a pure and blameless life for more than a score of years to these Nazarenes, and now he has been anointed from on high that men may learn from his lips what God thinks of them and what God is willing to do for them. But the imputation of need is more intolerable to the proud than the relief of that need. Away with this Jesus, the son of Joseph the carpenter, passing himself off as a prophet among those who know him not, and coming here to stigmatize us with ignorance and irreligion!—But surely they will not go so far as to attempt his life; they will be content with putting him out of the synagogue; at the utmost they will banish him from Nazareth. Not so; their indignation demands that he should be put to death and that in the most summary way possible; they will cast him down from the precipice that beetles near the town. They have reached the precipice; thus far has he suffered; but his time to be slain of man is not come; he looks upon them with a glance which, though mild, has a wonderful power to paralyze, and passing through the midst of them, proceeds on his way.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life. (John iv. 14.) John came gleaning after the other evangelists in the harvest of Christ's life, and the greatness of the harvest is as though none had gathered there before. Out of hundreds of conversations that Christ had with individuals in all grades of society, a few specimens are given, and of these only outlines; there is the conversation with Nicodemus, that with the Samaritan woman, a discourse in the synagogue at Capernaum, some controversies with the Jews in the temple, scraps of dialogues with the sisters of Lazarus, and, more copiously, minutes of his last discourses with his disciples; but, says John, if one were to tell all, the world would not contain the mighty folios; they would never go down to posterity; the church would not be equal to the work of transcription. In Nicodemus and the Samaritan woman, we have what the Jew would reckon the two extremes, the highest and lowest strata of the religious world; the pinnacle of light and the abyss of darkness. To each Christ gives the truth to which each was most a stranger; to the first, Ye must be born again; to the second he speaks of the river of the water of life proceeding out of the throne of God and the Lamb. The great barrier in the case of Nicodemus was his religious standing; that of the Samaritan woman was her immorality. She was nearer to a sense of need than he was. He excites in her the conception of a happiness which she had utterly missed in life; a soul-satisfaction from God that should not pass away; assures her that there is a fountain, close at hand, a draught from which not only satisfies the soul's thirst, but becomes itself a fountain in the soul springing perennially, with blessings for many. These words of grace immediately bring up to her consciousness her many and scandalous sins. The Lord shows that he knows these and hates them. Her erroneous religious notions next come up; he disposes of these. In this brief discourse the servant of Christ is taught what it is to preach the Gospel. 1. Grace, free and full. 2. The sins, the evil life, of the sinner. 3. His doctrinal errors. And along with all, testimony concerning Jesus the prophet, Jesus the Messiah, and concerning God a Spirit, the Father of all who worship him in spirit and in truth.

Epitome of News.

Saturday, January 15, 1870.

—Galle telegram, 11th: Sir Seymour Fitzgerald and party arrived here in the *Deccan* to-day, and will visit the interior, leaving Colombo for Bombay about the 18th inst.

—*Times of India*. "Surveys are ordered for the Mowpani branch line, of 12 miles in length, to join the G. I. P. Railway at Garawara, 80 miles west of Jubbulpore."

—*Hindoo Patriot*: "The Gunga Saugor *mela* has been heralded this year by a fearful sacrifice of human life to the God of the Sea. A small passenger-boat plying on the river Khuria below Guari Krishnagur, laden with about 150 pilgrims, chiefly females, was sunk on Monday last off Sumhanuggur at about 10 p.m. When about 100 pilgrims had already filled the boat fifty more came, and seeing the overcrowding they refused to join, but the manjees assured them that further down they had other boats ready and would remove some of the pilgrims to them. But scarcely had the boat proceeded two miles when this disaster occurred."

—*Pioneer*: "For some days past every train arriving at Allahabad has been literally crowded with native passengers on their way to the Magh Mela, which commences there to-day. This year the mela is called a *Koombh* mela—one that occurs only in twelve years—and the influx of pilgrims is very great in consequence. We are assured that the Railway Company have been unable to find accommodation for a fraction of the people still waiting at out-stations, between Jumalpore on the one side and Delhi on the other on the main line, and between Jubbulpore and Allahabad on the branch line."

Monday, January 17.

—Belle Boyd, once known as the Confederate spy and afterwards as an actress, is now an inmate of the State lunatic asylum in San Francisco.

—*Home News*, Dec. 24: "Mr. Gladstone and the other Ministers have left town, and the meetings of the cabinet will not be resumed till the middle of January.—The three new bishops have been consecrated in Westminster Abbey. The Archbishop of Canterbury is to have a suffragan. —The Duchess of Argyll is recovering.—The Welsh fasting girl has died, and the father has been committed for manslaughter.—The Roman Catholic priest who talked of 'tumbling' the landlords of Ireland is to be prosecuted by the Government. The demonstration of the apprentice boys at Derry passed over peaceably.—H. M. S. *Monarch* has sailed with Mr. Peabody's remains for the United States. Mr. Peabody's will is published.—Lord Napier of Magdala has presented some Volunteer prizes at Birmingham, where he was received with enthusiasm.—The Œcumenical Council has now held three sittings; and divisions are positively stated to exist.—The Dalmatian insurgents have tendered their submission to the Emperor of Austria.—The Chancellor of the Exchequer has addressed a letter to the papers against the justice of the complaint that the taxes are to be paid a year in advance.—The United States Congress has adjourned; and further correspondence on the Alabama question is published in New York, showing the willingness of the British Government to settle the question.—The Royal Astronomical Society has awarded the gold medal to M. Delaunay, the French astronomer.—Dr. John Muir has increased his endowment of the Sanscrit professorship in the University of Edinburgh by an addition of £1, 000.—The War-office has requested the Duke of Cambridge to make no further appointments of Ensigns and Cornets.—*Mr. Commissioner Holroyd has retired from the Court of Bankruptcy.*—The trial of the directors of Overend, Gurney, and Company (Limited) lasted nine days, and it terminated in the acquittal of all the defendants.—An arrangement has been made whereby the Agra Bank, (Limited) will take over the interest of shareholders in the surplus assets of the old institution, at the rate of £4. 15s. per share, by an immediate cash payment.—An injunction is to be moved for to restrain the directors of the European Assurance Society from paying certain annuities.—The following names appear in the obituary of the week:—In Her Majesty's Indian Army: Lieut.-Colonel W. P. Meares, Bengal Retired List.—Miscellaneous: General Sir David Capon, K.C.B.—Dr. John Grant Stewart, C.B.—The Earl of Crawford and Balcarres—Captain C. A. Manning—Mr. J. B. Hartley—The Countess of Fife—Lady Harriet Cowper—Mr. G. S. Foljambe—The Duchess de Coigny—the Earl of Antrim and Lord Boston.

—*Overland Mail*: "At the inquest on the Welsh Fasting Girl, the father of the girl affirmed on oath that she had not taken food or moved from her bed for two years. It appears she had a severe illness in April 1867, that the doctors gave her up, and he persistently asserts that she has since survived in the manner described. He consented to the watching, as he had no reason to believe the girl took food. Had he known the child was dying of starvation he certainly would not have refused to allow food to be given her; but he believed food would have choked her. The Coroner, however, declared that the father had endeavoured to impose on the jury 'a hideous mass of nonsense and falsehood,' and the jury showed their concurrence in this by finding that the father's conduct amounted to manslaughter."

"At the Ordination held by the Bishop of Lincoln Cathedral on Sunday last, Mr. Chapman, for many years minister to a large congregation of Nonconformists in Nottingham, having sought to be reconciled to the church, was publicly admitted, together with his wife, by the rite of Confirmation."

"The *Church Herald* says that several members of the Anglican Communion have, in consequence of the recent decision of the Privy Council in the Mackonochie case, sought refuge in the Roman Church.

"The first number of M. Rochefort's new paper, the *Marseillaise*, has just appeared. It is not, like the *Lanterne*, written entriely by its editor, but is the work of several hands. It announces that it has been refused permission of sale in the public streets—in the kiosks, on the boulevards, and elsewhere."

"The truth about the first meeting of the Roman Council with closed doors—on the 10th—is coming out. It was a scene of the greatest confusion.—The *Times'* correspondent has been told that the minority was 130. It was the Archbishop of Temesvar, in Croatia, who was making a Latin speech, protesting against the forms and arrangements as interfering with the independence of the bishops, when the bell rang and he was called to order. Thereupon, it is added, the Primate of Hungary came to his rescue, and in his turn was called to order in like manner. Upon this, Dupanloup made a strong observation in good French and left the hall, with the Archbishop of Paris and a hundred others; in fact, breaking up the meeting. All the bishops complain that they are powerless; that they have had no time to know what they are wanted to do; that they have only been allowed eight days to make one another's acquaintance; finally, that the hall is intolerable. They are dying of cold, and they cannot hear one another. They say the present accommodation is utterly inadquate; that they require many more rooms, and those larger than what have been improvised in and about St. Peter's."

"The Senate, by forty-nine votes against nine, has passed a Bill providing for the reassembling of the old Legislature of Georgia, to include the Negro numbers and declaring the ratification of the Suffrage Amendment by that Legislature to be a condition which must be fulfilled previous to the admission of the Georgian delegation to Congress."

"The Spanish gunboats sailed on Sunday and Monday from New York; it is supposed that they have gone to Cuba."

"Any insolvent men of business will read and reflect on what Chief Justice Cockburn urges should have been done, when it was found the old firm of Overend-Gurney could not do more than pay 10*s.* in the pound. It was then that the *business ought at once to have been brought to* a close. Instead of trying to patch up the concern by getting new capital, mortgaging the private estates, and trying to keep a good face with the world, the duty of the firm then was to have stopped."

—Deviating from the rule he had set for himself in visiting America, Father Hyacinthe has appeared on the platform in New York and delivered a lecture in aid of the French Benevolent Society established in that city.

—It is reported that the expenses incurred in recovering the remains of the late Mr. Thomas Powell, who with his wife and others met their death in so sad a manner while on a hunting expedition in Abyssinia last spring, amount to more than 15,000*l.*

—*Glasgow Weekly Herald*: "The Glasgow U. P. Presbytery discussed, on Tuesday last, a subject of more than ordinary interest, in connection with their missions on the West Coast of Africa. A letter from one of the missionaries at Old Calabar, recently published, contained a statement to the effect that the chief cargo of the Clyde steamers for the oil rivers was ardent spirits, and that there were those in the membership of the Church who had far more capital embarked in this traffic than that contributed by evangelising zeal for the enlightenment of the savage tribes with whom the trade was carried on. The inference to be drawn from this allegation is plain, viz., that the influence of the missionaries was counteracted by the evils of the drink-traffic; that while, on the one hand, there was an effort made to elevate the savage, there was, on the other, an apparently far stronger agent employed for his degradation. This war of good and evil, too, is very unequally waged, for the savage tribes of the West Coast are particularly fond of rum, or doctored whiskey; but they have not hitherto shown any extraordinary marked love for the missionaries. Wherever the Anglo-Saxon race have penetrated, and in all their dealings with the savages, they have carried with singular inconsistency these two opposing influences along with them. The missionary has followed in the wake of commerce, and his arm has ever been paralysed by the fire water' of the white man. We have had a real desire to civilise the red, the black, or the yellow skinned aborigines of our colonies or trading stations; but above all we must trade with them, and exchange the deleterious drugs and baneful inventions of our own intelligence, for their 'barbaric pearl and gold,' or the spontaneous products of their soil. The result hitherto has been very satisfactory to our commerce; but not very creditable to our Christianity. The races with whom we have mingled have learned from us with peculiar aptitude the evil lessons and have rejected the good. Commerce has too often carried to them a gospel of condemnation, and sunk them into a lower deep than that in which we found them."

—It is stated "that Mr. Cruikshank, the representative in Bombay of the Telegraph Construction and Maintenance Company, has received a telegram from Captain Sherard Osborn, C.B., R.N., Managing Director of the Company, announcing the formation of the Australian Sub-Marine Telegraph Company, for which the whole of the capital has been subscribed, and that the Telegraph Construction and Maintenance Company have signed a contract to complete the line to Australia in 1871."

—The ship *Knightsbridge*, Newcastle to Bombay, coal-laden, has been abandoned at sea, on fire.

—*Native Opinion*: "Miss Richmond, the energetic lady superintendent of the Female Normal College, has at length succeeded in establishing a Ladies' Model School in connection with the College, 'in which a systematic and thoroughly sound and liberal education will be given' The programme of studies, is comprehensive and well-planned."

—The steamer *Stirling* arrived in Bombay harbour late on Saturday night with cargo from Leith, *via* the Suez Canal

—*Friend of India*: "Intelligence from Rajpootana comes up to the 5th instant. There is still much distress, but it will cease in three months. Around Nusseerabad some of the villages have only one-half of their inhabitants left, others only one-eighth. In one village only five persons were found, living together, though of different castes, in one court-yard."

"From 1st January single letters have been conveyed from England to America for only six *cents. India is the only country* in reference to which of late years the ocean postage has been raised. The Director General of Post Offices has proved that the increase has checked the number of letters and has led many to use the long Southampton route. It is at least fair to ask for the results of the first year's experiment of the high rates, and whether those results do not justify a reduction."

—After all the circumstantial reports about the place in which the S.S. *Thunder* was sure to be found, the latest is that a party of "discoverers" who have been "all over" the Soonderbuns, report the wreck *non inventus*.

—H. R. H. the Duke of Edinburgh has gained some "grand experiences" in pig-sticking. On the 8th, at Dewan Serai, twenty-seven elephants were employed to beat the jungles, four grey boars fell to the party; the Prince had two falls and one "first spear;" others had severe falls,—thus keeping His Royal Highness in countenance, and Lord Marcus Beresford lost a fine horse.

Tuesday, January 18.

—We are sorry to see it stated that 'the Viceroy was to leave Calcutta early last Sunday morning by train for Benares.'

—*Madras Mail*: "The stay of the Duke of Edinburgh in Madras, is not likely to exceed two days. The nautches that were given in Calcutta were mere exhibitions of constrained attitudinising coupled with winks innumerable. Lord Napier believes that a Madras nautch would therefore interest His Royal Highness. So a nautch is to be given by native gentlemen in the Prince's honour at the Banqueting Hall, by permission of Lord Napier.

—There was a total eclipse of the moon last evening. At ten o'clock, when the eclipse was past and there was liberty for Hindoos to bathe and eat, great numbers of them might be seen bathing in the Mombadevi and other tanks; and as it was one of the coldest nights we have had for years, the bath must have been any thing but agreeable, as was evident from the speed with which they ran from the tank to their homes.

—Natal paper: "It is our painful duty to record the death by lightning, on Thursday afternoon last, during the heavy thunder-storm, of one of the soldiers of the 20th Regiment. Notwithstanding the threatening state of the weather, the certainty that there would be a thunder storm of a severe character, the fact that Fort Napier is built on a hill abounding with iron-stone, that the square or parade ground is very open or exposed, that the men would inevitably get wet, that the turning out of the men in inclement weather is unnecessary, and last, though not the least reason for attaching blame to the commanding officer, that he had been warned about the storm, and knowing, as he must have done, something of the danger to be feared from lightning, yet, notwithstanding all these circumstances, the soldiers were called out for drill on Thursday afternoon last, and were compelled to remain out during the very heavy thunder-storm that then broke over the city. About fourteen men were struck by lightning, belonging to Capt. M'Namee's company. The right-hand man was instantaneously killed by the shock, his rifle being split from top to bottom. Two other rifles were similarly damaged. Four of the men are still in the hospital."

—Reuter's China Express: "The revised treaty continues to be the subject of adverse comment, and the more closely it is examined the worse it appears. The French Minister has left Nganking and Szechuen to settle missionary difficulties. Mr. McLeavy Browne, of the Burlinghame Mission, leaves by the mail for Europe. Mr. Browne has obtained ratification of the American treaty at Peking, and it is stated that the Embassy is to be continued for two years, at taels 100,000 total expenses."

—*China Trade Report*: "The Gnankin outrage affair has been left in a most unsatisfactory condition by Sir Rutherford Alcock. The *North China Daily News* is informed that Mr. Medhurst, H. B. M. Consul at Shanghai, has been commissioned to opened communication with his Excellency Ma, with a view of ascertaining from him how far he is carrying out promises of speedy redress which he made to Sir R. Alcock on his departure, and to report the result to Mr. Wade. The missionaries have handed in memoranda, upon affidavit, of their losses, and these have likewise been submitted to Ma. The same paper states that the sum claimed by Jesuit Missionaries as compensation for their losses at Nganking, has been received at the French Consulate General, Shanghai. A plot of land valued at dlrs. 1,000 will also be ceded. The payment, however, has been accepted under reserve of every other satisfaction, the principle of which has been already admitted by the Chinese Government. The different manner in which the English and French demands have been met, has been the subject of much comment. A correspondent of the *Shanghai Recorder* strongly deprecates Sir Rutherford Alcock having left in the manner he did, without bringing the matter to any definite conclusion. It seems that all that was obtained by him was a promise from the Viceroy Ma that as soon as the students, mustered for re-examination at Nganking, should be dispersed, he would cause the missionary premises to be restored, would give them ample compensation for their losses, and invite them to return and resume their residence. According to latest advices, the French Minister was to leave for Gnankin on the 21st instant, to see the stipulations duly carried out."

—*Pall Mall Gazette*: "Lord Albert Pelham Clinton has discovered a new way of outrunning the constable. He has just earned £50 for his creditors by walking ten miles in two hours at Hackney Wick, in the presence of 'a select circle of friends.'"

"The French papers report the death of an electrical child, aged ten months, at St. Urbain, near Lyons. This interesting but inconvenient infant was, it is stated, so endowed with electricity that nobody could enter the room where it was without receiving constant electric shocks. It is stated to have passed away painlessly; it is affirmed by the the doctors that at the instant of death luminous effluvia proceeded from its body and continued for several minutes after its decease."

—Noticing Miss Alice Frere's (Mrs. Godfrey's) book, 'The Antipodes and Round the World,' the *Friend of India* says: "The great discovery made by Miss Frere is the vulgarity of the universe. Wherever she went she was constantly meeting vulgar people. On the coffee plantations of Ceylon, in the gold mines of Ballarat, in the coasting steamers of New Zealand, in Her Majesty's Consulates in Japan, in the hotels of San Francisco and the cars of New England all was vulgarity and vexation of spirit. But was it Miss Frere or

Humanity that should have apologized as the intruder? The very few occasions on which Miss Frere was able to lay aside her vinaigrette were under the roofs of the Colonial Governors, and even there the 'profanum vulgus' penetrated. At Sir Charles Darling's levée Miss Frere saw the colonists present themselves 'in rough shooting jackets, hob-nailed boots and no gloves,' and thought with regret of the gubernatorial grandeurs of Parell and the barbaric-pearl and gold-bespangled raiment of Bombay *bunniahs*."

—"The now extinct Magazine published by the sacerdotal party in Calcutta, some time ago, charged Canon Trevor of York with 'canvassing' for the Bishopric of Calcutta. The charge was absurd on the face of it, but the Canon's son seemed to give a colour to it by stating in the sacerdotal paper in Bombay that his father [illegible] been very highly recommended by Mr. D[illegible] for the office and would have got it 'had there not been family interests to serve.' Canon Trevor now writes to us to say that these 'scurrilities of a Romanizing priest' are 'an impudent fabrication obviously invented by a reviewer who, lacking the learning to criticize my book, chose to fling mud at the author, a practice so common in the school he belongs to that men of honour disdain to notice it. A young man reading a libel on his father may be excused if he allows his feelings to outrun his judgment. My son at Bombay, being in India all the time, could only write from hearsay. He has mistaken the facts, but the reviewer who says 'he happens to know' convicts himself of that distinct form of untruth which our Saxon English expresses by an ugly but very forcible monosyllable."

Wednesday, January 19.

—Hutchins, condemned last year to imprisonment for life for murder, managed to escape from the Poona gaol (whither he had been sent from Bombay), last Thursday, and was caught again on Saturday.

—*Mitrodaya*: "Children should be kept at a Vernacular school for not less than six years, the first 4 years being occupied in studying Vernacular proper and the last two in studying their Vernacular in connection with Sanscrit or some other classical language. At present parents are so anxious after seeing their children begin to study English that they but too frequently neglect the study of the Vernacular and hurry them on to English schools where the Masters are then obliged to devote much of their time to teaching the Vernacular, which might fairly be employed in teaching English solely. In Bombay it is to be regretted that it is exceedingly rare that boys are found well up in their Vernacular when they enter an English school."

—The *Friend of India*, noticing a meeting in the Punjaub, says: "The subject of Mr. Hughes' address was his labours among the Mussulmans of Peshawur and the Eusufzye. The wild tribes among whom he was in the habit of itinerating, received him kindly and even hospitably, and allowed him to explain the doctrines of Christianity. He had on one occasion fallen in with Deluor Khan, a native officer who had been influenced by Colonel Wheeler, and who, though he had fallen into doctrinal errors, was a powerful champion in the overthrow of Mahommedan error. At one place the people bore so bad a character that the chiefs had to provide Mr. Hughes' tent with guard of twenty men. In Kotah he met a Moulvie who had once been equal in power to the Akhoond of Swat, but that power had diminished from the time that he received a copy of the Scriptures from Mr. Lowenthal. Mr. Hughes bore very unfavourable testimony to the influence of soldiers on the surrounding natives. 'The nearer any village was to cantonments the less accessible was that village to Christian influence, the more prejudiced was it against the Gospel.'"

—*Calcutta Chr. Intelligencer*; Peshawur, Dec. 22: "F. has destroyed all the traditional horrors of the country districts. Alone, with three servants and a pony as faquir-like as himself, innocent of chowkedar and the personal friendship of Mullick, Lumberdar and Khan, he has gone to the very border, and from village to village, preaching—regular stand-up preaching—and bearding the most learned and powerful moulvies in their dens, and met with no violence. We worked together through the Hazara and penetrated into parts never before visited by a European. In the Pathan country I accompanied him from Pihow to Peshawur, and saw his preaching, but was a silent spectator, not knowing Pushtoo. He stayed with me here about a week, and than started off again alone. His second tour, from the sparse accounts received of it, is to me extremely interesting. He has, I may say, opened the country, and this year for the first time the gospel has been openly and fearlessly laid before the much dreaded Pathan villager, and the more dreaded Mullah. I think it pronounces more truly on the state of the immediate frontier than the most elaborate report of any Commissioner or Deputy Commissioner. I don't think I told you we lost poor Hashim Deen by cholera on the 23rd of last month. He was the last baptized from the school, well-instructed, and gave us reason to expect great things from him. I was very ill at the time, but F. remained with him to the last, and buried him the same night by torch-light. It was to me like losing a son."

—Noticing the death of the Rev. M. D. C. Walters, Chaplain, the *Intelligencer* says:

"As a pleasing instance of his true catholicity, it may be mentioned that he maintained at his own expense as Scripture-reader in the district, one who is a member of the Free Church of Scotland, whose labours formerly as a City Missionary had found acceptance amongst the poorer classes, when the City Mission was unable to continue his salary from want of funds."

—The returns of the Madras Health Officer show that there are 1,200 dancing girls attached to the temples in Madras, women of immoral character.

—The *Central India Times* announces as a fact that the barracks at Khundwah, which have been completed at a cost of three lakhs, have been occupied for only ten days, and are no longer required. Orders, it is said, have been received that troops are not in future to be located at that station.

—The *Academy* announces that Lieutenant Bizemont, of the French Army, has determined upon carrying out the exploration for which M. Le Saint was preparing when he died. Lieutenant Bizemont has volunteered to travel from the White Nile to the Gaboon across the least known parts of Central Africa. M. Le Saint died at one of the ivory-trading establishments on the White Nile, when on the point of starting.

—*Times of India*: "The present Acting Collector of Nassick has been able, in the few months he has been there, to do more in some respects than had been accomplished for that famous town and district in as many years before. We refer not only to the public improvements actually carried out with the able assistance of Colonel Haughton, the Executive Engineer. Of far more consequence than these, is the public spirit which the Collector has been able to infuse into the Sirdars of the neighbourhood and influential inhabitants of the town itself. The new zeal for sanitary reform and material improvements generally, is a moral gain which must bear fruit in many directions."

—Sir Jamsetjee Jeejeebhoy received much attention in Calcutta.

—A Hindoo woman and her son aged ten years were in an oart at Parell, where there was a deserted quarry with water in it. The boy slipped into the tank, the mother rushed in to save him, but both were unhappily drowned, and another woman was nearly drowned in the effort to rescue them. Who is responsible for the lives lost in the many unguarded tanks on the island?

—*London Times*: "One of the men associated with the profligate days of King Nussur-ood-deen Hyder, has just passed away from us. We allude to Nawab Ameer Mirza who breathed his last on the night of the 10th instant, in his fifty-sixth year. Few of our readers are perhaps aware that the deceased was the son of George Hopkins Walters, a pensioned European officer, who with his family, consisting of a wife, two daughters and one son, had established himself in Lucknow as a merchant, many years ago. After his death his family through the intrigues of one Bukhsh Alee Khan, embraced the Mahomedan religion, and the younger daughter not long after was consigned to the seraglio of King Nussur-ood-deen Hyder, and became one of the queens of that monarch, under the title of *Welaytee Mahal*, or the King's European consort. The elder daughter also received the name and title of Ashrufoonissa Begum. She remained unmarried all her life. The brother Joseph Walters received the name of Ameer Mirza. He was brought up as a Mussulman of the *Sheea* sect, and always took a pride in showing himself as an orthodox follower of the Crescent. After *Walaytee Mahal's* death, her elder sister Ashrufoonissa succeeded to her estate, consisting of Government securities valued at Rs. 1,14,00,000, besides jewellery and moveable and immoveable property of considerable value. In 1862, Ashrufoonissa died and was succeeded by Ameer Mirza her brother, who squandered almost the whole property by his reckless prodigality. The youthful days of Ameer Mirza were spent in the dissipation of an oriental court notorious for its profligacy, and it is not surprising if he contracted a great many of its vices. A bigotted Mussulman, he had the usual vices with few redeeming virtues in his character. In his fiftieth year Ameen Mirza was imprudent enough to marry a common courtezan, Nazunah, by name. Such was the rapacity of this woman, that she soon after stripped him of all his jewels. Nazunah died in Lucknow two years ago, leaving Ameer Mirza to drag on a miserable existence, by disposing of the remnants of his moveable property. After this his health rapidly declined, and during the late Mahomedan lent, Ameer Mirza had an attack of epilepsy, to which he soon succumbed."

—Mr. Peabody left personal property in England of the value of £400,000.

—*Bombay Gazette*; Calicut "I had the advantage of having a long interview with a Wynaad coffee planter, and I, remembering the awful accounts I had read of the terrible ravages of the borer, very innocently asked him if the said borers continued to injure the coffee trees as much as formerly. The planter laughed at my query, and scouted the statement that the borers had done such a vast amount of damage as had been reported in the papers. They had done, and continued to do, some damage, but nothing of any consequence. 'The borer,' he said, 'affords an excellent excuse to the coffee planter who falls short in the crop he has estimated to his employers.' I thought immediately of our tea-planters and their beloved white ants, which serve them in a similar way."

Thursday, January 20.

—*Pioneer*: "Few people, we imagine, have any idea of the extent to which female infanticide is still practised in India. We can quite believe that Mr. Strachey took many of the Members of Council by surprise with the ghastly narrative of details in his speech in Council on Friday last. 'Only a year ago,' observed Mr. Strachey, 'the Lieutenant-Governor of the North-West Province examined a group of ten villages inhabited by Rajputs. In seven of these he found 104 boys and only one girl!' In another group of twenty-two villages there were 284 boys and only twenty-three girls, and in ten of these villages no marriage had taken place for a century. And so on he continued with the sickening narrative. The object of the Bill he had to introduce is to legalize the measures adopted by the Local Governments for the suppression of the evil,—to give them in fact legal power to deal with the practice."

Friday, January 21.

—It is stated that 'there are at present in London upwards of fifty natives of India qualifying themselves for lucrative employment on their return to their native land.'

—*Bombay Gazette*: "We hear that orders have been received by telegraph from England that the 7th and 19th Hussars, the former at Sealkote and the latter at Cawnpore, should be sent home without delay."

—Same: "Henry Rochefort's scurrilous but witty little publication, 'La Lanterne,' has been succeeded by one with an equally significant name —'La Marseillaise.' It was in it, and not at Marseilles, or in any place with the name of Marseillaise (unknown to French topographers), that the attack was made on Prince Pierre Buonaparte which led to the extraordinary tragedy reported in the telegram published yesterday."

—The *Englishman*; the Royal Shikaree: "The party started after breakfast and rode about 8 miles, when they found the elephants, about 30 in number, waiting at the village of Dobri. Here having got into the howdahs they proceeded to beat over the extensive nul and purial jungle of Serajpore. After beating for some time, a young tigress was turned out. She made a brave charge down the line, but could not make it good, nor could she break the line, and soon fell before the fire from the numerous howdahs as she tried to run the gauntlet. H. R. H. had a good shot at her, and a shell from his rifle produced a marked effect. She was

scarcely padded, before a second tiger was afoot, close to where the first was killed. The line was taken back and beat up the ground again and the second animal was soon *hors de combat*. It proved to be a second tigress, somewhat larger than the first. The ryots of the neighbouring station were much pleased, for they had been losing many cattle lately, and the death of the two tigresses promised them some relief. A short beat was then made through a neighbouring patch of long grass jungle, but without success. After tiffin most of the party went along the picturesque road which leads to the ancient city of Gour; and after inspecting the interesting ruin of the Sona Musjid, branched off across the swamps towards the camp, which had left the Turtipore station and pitched at a place known as Sookerbarri. It was nearly half past eight before the tents were reached, but the day's sport had amply compensated for the long and fatiguing day in the howdah H. R. H. and the all party were in excellent health."

—Deaths last week, 302.

—*Pioneer*: "We hear from more than one quarter of the really surprising efficacy in intermittent fever of quinine injected beneath the skin. We are assured that, thus administered, quinine is far more rapid and lasting in its effects than when given in the ordinary manner."

Rig-Veda-Sanhita, the Sacred Hymns of the Brahmans. Translated and Explained by F. Max Müller, M.A. LLD. Vol. I. *Hymns to the Maruts or the Storm-Gods.* (Trübner & Co.)

The Rig-Veda, the Sacred Book of the Hindus, is interesting to us on account of its extreme antiquity, its philological value with reference to that most important language, Sanskrit, and a certain degree of poetical merit. "Such a book, and the commentary of such a book should be edited once for all," and though it may not be possible to decipher all at once, or even in the circle of one man's life, "the dark and helpless utterances" of the poets whose perverted thought and corrupted faith find expression in it, it is, perhaps, well that the scholar who has here translated it should have devoted his precious *time and unrivalled abilities to its exposition.* Some, indeed, may demur to the statement in the Pretace, that "The Veda will occupy scholars for centuries to come, and will take and maintain for ever its position as the most ancient of books in the library of mankind;" but the veneration which has been accorded to it for so many ages by the millions of India, and the fact that it lies at the base of that mighty pile of superstition, which has crushed the intellect and the energies of the Hindus so long, justify, it may be thought, the self-denial which has decided "in favour of devoting a life" to its publication and interpretation. Of this we may be sure that very little, if anything, will be done to improve the text of the Veda as edited by Prof. Max Müller, and though happier guesses than his may be made at the signification of some obscure words, and a reasonable meaning extorted from verses which now yield none, yet little improvement will be made even in the translation which can interest any but the most critical scholars. It is, in fact, a translation which is supported by a commentary so copious that for the twenty lines of the first hymn there are twice as many pages of notes. The translation may indeed be called a *traduction raisonnée*, in which the translator shows the process by which he arrived at it, and sets before us the "*pièces justificatives*" of his final judgment.

It is quite true that there have been other translations of the Veda, such as that of Sâyana, rendered into English by Prof. Wilson, and also the French translation of Langlois and the German of Benfey, but Prof. Max Muller may with justice call his the *first*, on account of the ample statement he has given "of the reasons which justify his assigning such a power to such a word and such a meaning to such a sentence." The other translations he had paralleled with his own for the first three hymns, while his special views are supported in a Preface of 150 pages, and in notes, the copiousness of which has been already mentioned. Besides all this the Sanskrit original is prefixed in the Roman text to each hymn, in the form called *Pada*, that is with the words standing by themselves without being joined by Sandhi. This is far better than prefixing the Sanhita text, as in that the final and initial letters of words are disguised by Sandhi, and so lead to a difference of interpretation.

It is to be particularly observed that in this translation the hymns are taken out of their sequence, and are grouped according to the deities to which they are addressed. This appears to us a most excellent arrangement as facilitating the formation of an estimate of the literary merit and the religious feeling of this portion of the book. As regards the poetical beauty of those hymns addressed to the storm-gods, it must, we think, be admitted that, independently of the natural sonorousness of Sanskrit verse, there is nothing very grand or striking in them. Let us take the fourth hymn, as given in this translation for an example:—

"1. What then now? When will you take (us) as a dear father takes his son by both hands, O ye gods, for whom the sacred grass has been trimmed?

2. Whither now? On what errand of yours are you going, in heaven, not on earth? Where are your cows sporting?

3. Where are your newest favours, O Maruts? Where the blessings? Where all delights?

4. If you, sons of Prisni, were mortals and your worshipper an immortal,—

5. Then never should your praiser be unwelcome, like a deer in pasture grass, nor should he go on the path of Yama.

6. Let not one sin after another, difficult to be conquered, overcome us; may it depart together with lust.

7. Truly they are furious and powerful; even to the desert the Rudriyas bring rain that is never dried up.

8. The lightning lows like a cow, it follows as a mother follows after her young, that the shower (of the Maruts) may be let loose.

9. Even by day the Maruts create darkness with the water-bearing cloud, when they drench the earth.

10. From the shout of the Maruts over the whole space of the earth, men reeled forward.

11. Maruts on your strong-hoofed steeds go on easy roads after those bright ones (the clouds), which are still locked up.

12. May your felloes be strong, the chariots and their horses, may your reins be well-fashioned.

13. Speak out for ever with thy voice to praise the Lord of prayer, Agni, who is like a friend, the bright one.

14. Fashion a hymn in thy mouth! Expand like a cloud! Sing a song of praise.

15. Worship the host of the Maruts, the brisk, the praiseworthy, the singers. May the strong ones stay here among us."

There is surely nothing very poetical in this specimen. The idea in the fourth and fifth verses is not a very elevated one, where the votary tells his deities that, if they could change places with him, he would treat them better than they treat him. In the sixth verse there is what seems the best aspiration in the whole series of hymns; but we prefer, with Wilson, to consider Nirriti as a male deity rather than as sin. In the eighth verse the lightning lowing like a cow seems an absurd comparison; yet we say the thunder bellows, and the allusion here is, no doubt, to the distant thunder. As to the general religious feeling of the hymns, it may be briefly expressed in one sentence, "Come hither, Maruts, get drunk with Soma-juice, and, in return, give us comfort, cows and children!" In the hymn we have extracted there is, it is true, no such gross notion expressed, but it is frequent enough in other hymns, as, "When Vishnu descried the enrapturing Soma, the Maruts sat down like birds on their beloved altar,"—"the beneficent Maruts performed, while drunk of Soma, their glorious deeds." So far, then, as these hymns are concerned, the religion of the Rishis, who penned them, may be regarded as rather below that of the Chinese, who, without any selfish motive, pour out libations and burn paper-money to their ancestors. So much for the sentiment of the Vedik Rishis; and their language is sometimes suited to it, as in the following passage, in which "silly and unmeaning" iteration is carried too far for endurance:—

"This thy car is *strong*, O Indra, and thy bays are *strong*; thou art *strong*, O omnipotent, our call is *strong*. The stone is *strong*, the draught is *strong*, the Soma is *strong*, which is here poured out; the sacrifice which thou orderest is *strong*. our call is *strong*. I, the *strong*, call thee the *strong*, thou holder of the thunderbolt, with manifold blessings; for thou hast desired our praise; our cal is *strong*."

The translation is inscribed to the memory o Colebrooke, Rosen and Burnouf.—*Athenæum.*

TELEGRAPHIC NEWS.

London, 6th Jan.—The steamer Leith, drawing 17½ feet, has passed through the Suez Canal for Bombay.—Baron Hausmann, Prefect of the Seine, has resigned. M. Chera has been appointed as his successor.—The Homeward Bombay Mail of the 25th of December reached Suez to-day.

8th.—The Blue Cross has passed through the Suez Canal. The Captain reports that the navigation throughout was easy.—In the obituary of the week appear the names of General Joseph Childs; Colonel H. Elmonds; Colonel Knox Scott; Colonel J. Metor; and General W. Long (sic).

10th.—The French Chambers re-assembled yesterday.—M. Ollivier made a short speech, in which he said that the principles, opinions, doctrines, and aspirations of the Ministers were already known, and that they (the Ministers) would in power remain what they were before they attained it, when the other new Ministry had gained the majority. He added that they would hasten to transfer to them (? to themselves) the burden of public business.—Prince Pierre Buonaparte challenged M. Henri Rochefort for attacking him at Marseillaise.—M. Victor Noir, a Paris journalist, went to the residence of the Prince to arrange the duel, when he assaulted the Prince, who shot him dead. The Prince has been arrested, and a prosecution against him has been instituted.—Ledru Rollin has been permitted to return to France.—General Sir De Lacy Evans is dead.—The Bombay Mail of the 18th [illegible] was delivered in London to-day.

11th.—In a speech made by Mr. Bright at Birmingham yesterday, he said the difficulties of the Irish Land question had increased on examination. He hoped, however, that a satisfactory conclusion would be arrived at.—The affair of Prince Pierre Buonparte in having killed M. Victor Noir, the journalist, has caused great sensation in Paris. M. Ollivier has ordered the arrest of the Prince with the approval of the Emperor.—A Circular from the Minister of the Interior to the Prefects says he will energetically strive to effect a union of the Empire with liberty, the firm maintenance of order, and the repression of arbitrary acts. He urges freedom at elections and strict impartiality towards all honest people.—Advices from Constantinople state that the differences between the Porte and the Viceroy of Egypt have been finally settled, the latter surrendering his ironclads and breech-loaders.

13th—Latest advices from Paris state that there was great popular excitement in Paris yesterday, on the occasion of the funeral of M. Victor Noir, the journalist. Immense crowds assembled during the evening, and groups of people traversed the streets, singing the "Marseillaise" and pelting the police, but order was no where seriously disturbed. The newspaper "Marseillaise" has been seized, and the Chamber of Deputies has authorized the prosecution of M. Rochefort for exciting a revolt.—Prince Pierre Buonaparte is confined in the Mazas prison. He will be tried by the High Court of Justice.—M. Rochefort has made a violent speech in the Chamber, demanding his trial by an ordinary tribunal. M. Ollivier energetically replied, defending the proceedings as conformable to the existing laws. He said he regretted the popular excitement and would defend law and order by force, if necessary.

Miscellany.

—The *Christian Intelligencer* for January contains an interesting notice of the late Rev. W. W. Jay, Chaplain. We make the following extracts:

"I first heard of him as chaplain at Futehgurh, and as being there, if not the spiritual father, at any rate the religious instructor, of the Maharajah Dhuleep Singh in his boyhood and early manhood. The Prince had had communications, from time to time, with the excellent American missionaries at Futehghur; but the life-long friendship and almost romantic love and regard with which he regarded Mr. Jay, rather tend to

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show that the latter might have addressed him as St. Paul did Philemon: '*Thou owest unto me thine own self besides.*' At Futehghur, as elsewhere, the most friendly relations subsisted between Mr. Jay and the American and other Missionary bodies, not precisely in harmony with Church of England doctrine and discipline. I have heard Mr. Newton, the venerable Patriarch of the American Missions in the Punjab, whom we all love and honour, speak in high terms of Mr. Jay's character, and allude with pleasure to uninterrupted friendly intercourse enjoyed with him during the time of his Lahore chaplaincy.

"Nothing would be a greater mistake than to suppose that because Mr. Jay's character was unpresuming and unpretentious, there was any lack of manly strength and muscular robustness and sinew in his ministrations. On the contrary, he was pre-eminently distinguished for the outspoken and fearless boldness with which he rebuked even in high places, and withstood to the face wrong dealing and corrupt practice, where he clearly detected it. Brought up himself, in right of descent, among the nobles of the land, he evinced it by a self-possessed and unembarrassed bearing, dignity of address, and by a felicious appropriateness of speech, which, while it made way for him, detracted nothing from the burning indignation which seemed to flash forth out of his inmost soul when called to denounce evil.

"It was as chaplain of Agra that Mr. Jay first became known to me. He came there, I think, direct from Futehghur. I was not discriminating enough to discover all at once the rare stamp of excellence which his character bore. His retiring, unostentatious disposition partly accounted for this; and our friendship was of slow growth. Our spheres lay in somewhat different directions; and we were both fully occupied. Yet the welcome we Missionaries received from himself and his like-minded partner was always genial and hearty. Amongst the happiest recollections of our Agra years are evenings spent in profitable Christian intercourse under their hospitable roof. No Indian gossip; no evil surmisings; no calculation of other people's income, or the relative position and comfort of chaplains and missionaries, ever found place in that model parsonage. Truly, the holy rest on which he has entered was begun below; and no word or act can I recall which ever broke the unvarying tenour of that laborious, loving, Christ-like life. Though not able to devote much time to the vernacular, perhaps because he felt his talent did not lie that way, he yet took, as might be expected, a lively interest in our Mission work. The first convert who was given me in Agra, a young Rabbi of considerable Talmudic learning from Bokhara, who had been beforetime in Dr. Wilson's school in Bombay, and who is still standing his ground as a prosperous Christian merchant in that city, was baptized by Mr. Jay, at my request, in the old Civil Lines Church, myself standing sponsor: and I can well remember the warm brotherly sympathy and interest Mr. Jay took in that event, for his own and his congregation's sake, who were thus linked with the Mission work.

"His parochial labours embraced the humblest as well as the highest, of his flock. All found a friend in him. His kindliness, lowliness, approachableness, and simplicity, added to a naive, sparkling, joyousness—I might almost say sprightliness—of speech and address, endeared him very much to the lower classes, as well as to those in high places. There was much of warmth and energy in his sermons, which were laboriously and conscientiously prepared; one at least each week, fresh from the mint of a heart full of the fire of Divine love and zeal. At times they rose to very striking and arresting eloquence—the eloquence of the heart. I cannot forget the urgent, imploring accents, in which, like Flavel, the Erskines, Mc Cheyne, and not a few in our own beloved church, whom we have loved to listen to, he set forth on some occasion overwhelmingly the love of God in Christ, and urged the careless and unconverted to '*flee from the wrath to come.*' It was not brilliance, 'not flairs of eloquence and harangue,' but inimitable unction. At those times he would seem full of power '*by the Spirit of the Lord and of judgment and of might, to show unto Jacob his transgression.*'"

"The mutiny found Mr. Jay in the Hill Station of Landour; but long before the state of unsettlement and disorder had passed away. Mr. Jay was attached, by his own request, I believe, to one of the most active, serviceable, and successfull 'moveable columns' in the North-West under one of our ablest and best tried Generals. Though not a man of robust constitution, he met uncomplainingly and heroically, as did some others of his brethren, the hardships and roughnesses of the campaign, and won the golden opinions of the General in command,"

"The next time I met Mr. Jay was in a very distant and different scene, in the heart of Poplar, labouring heart and soul in that hive of British maritime industry amid the sailors, mechanics, and day-labourers, who throng Green's ship-yards in the docks and shipping about Blackwall."

"But I must pass on to a time nearer the close of his honoured life. We find Mr. Jay transferred to a small county parish, on the border of Norfolk and Suffolk, in a bleak, monotonous, level district, adjoining the spacious antiquated mansion of Elveden Hall, hidden in its enclosures of massive timber. Though mourning over what he thought his own unfitness for a densely crowded population like that of Poplar, he yet left it with pain to accept a small vicarage offered him by the young Prince, the Maharajah Dhuleep Singh, to whom he thus became private chaplain. But that the Poplar chaplaincy ceased, or was on the point of ceasing at the time, I think he could hardly have brought himself to leave the more missionary post, (to which his clinging regrets ever reverted) to tread no more those paths of usefulness along which I seem to see him now walking with the elastic tread and flashing eye, and a look at once of cheery brightness, and meek saintliness,—much such a look as is represented in the prints we have of Daniel Corrie, first Bishop of Madras;—ever most anxious to act generously towards, and speak friendly and respectfully, of the Rector of the parish, from whom, in some points of doctrine and discipline, he conscientiously differed. His forbearing, conciliatory spirit was ever as marked as his plain-spoken, unswerving witness for God's unmutilated truth. The unpretentious, most unecclesiastical building, which was now to come into other hands, had been a place of spiritual birth to many, through three successive ministries of refreshment, and sound, edifying, sifting teaching; his two predecessors having been Boswell (well known in Calcutta), and, I think, Hopkinson.

"Circumstances connected with the formation of a Divinity School for the vernacular training of native candidates for the ministry in North-West India, led the writer to spend a day and night, some twelve months since, at Elveden Hall, where Mr. Jay and his likeminded partner were also staying. There was a strange and sacred interest attaching to that visit. The pastor of the little flock there regarded himself as given back from the dead for a time in answer to the prayers of not a few fervent intercessors, who, a few months, I may say weeks before, had feared daily to hear of his decease. He had passed through a time of severe suffering, terminating in a dangerous operation; the result of which was an enfeebled frame, without apparently the least diminution of mental or spiritual force. Rather '*as the outward man decayed, the inward man was renewed day by day.*' During the period when he lay in suspense between life and death, the young Prince had hung over his bed-side, watching with interest the successive symptoms, as hopes and fears alternated, catching and treasuring each word that fell from the sufferer's lips, ministering to him in whatever might help to alleviate pain:—with looks and expressions of tender sympathy. I have often been reminded in thinking of this, of the touching words in which the sacred narrative records the visit payed by the young king Joash, (Jehu's descendant, as the Maharajah of Runjeet Singh) to the death-bed-side of the prophet Elisha. And now for a short—perhaps very important—period, his friend and adviser was given back to him."

"Mr. Jay and myself parted at the Thetford Station next day, not to meet again in this world, but for a few moments at the Church Missionary Society's House in Salisbury Square; whither himself had come with the Maharajah, the long dreary journey out of Norfolk, just for the purpose of wishing us good-bye, and to express (what they evidently felt) that, if it was forbidden them to accompany us in the flesh, as they would gladly have done, they would ever be with us in heart and spirit, and join their prayers with ours at a throne of grace."

"The first letter I wrote to Mr. Jay to give him some details of our preparatory work in India, arrived too late. I have no particulars of his end, but these very scanty ones. He had kept his bed for nearly three months; but the end was very sudden. He called to Mrs. Jay that blood was flowing from his mouth, and had just time to say, 'Lord Jesus, receive my spirit,' when he closed his eyes, and never spoke again."

PASSENGERS SAILED.

Per *Sumatra*, 15*th*:

For Southampton—Mrs. Shaw and 2 children, Mrs. Young and child, Mrs. Hibbert and child, Mrs. Law, Mr. H. Meldrum, Mrs. Fletcher and two children, and Colonel O'Connell.

For Marseilles.—Major and Mrs. Paske and child, Mr. Frank Robertson, Mr. R. George, Lieut. Stone, R.A., Mr. Burney, Captain C. E. Watson, and Mr. T. Dewar.

For Suez.—Mr. Gordon, Mrs. G. E. Ashburner and child, Mr. G. H. Balch, and Mr. Fred. Brown.

PASSENGERS ARRIVED.

From Southampton.—Messrs. J. Smith, W. Mills, C. Fox, H. Palmer, R. Dordge, W. Barrett, L. P. Hoare, C. J. Hall, B. J. Haselden, D. Chalmers, W. G. Lewis, A. A Han, and W. Hazard.

From Marseilles.—Major and Mrs. Allardyce, Mr. Forde, Mr. S. Smith, Mr. Winter, Mr. Campbell, Mr. Cunyngham, Mr. Atkinson, Rev. W. Johnson, and Mr. Leyman.

From Malta.—Mr. Mackenzie.

From Suez.—Messrs. Reid, Oldmire, Schlunk and Mlle. Garnier.

DOMESTIC OCCURRENCES.

MARRIAGES.

LYNN—WILCOX—Jan. 10th, at Baroda, at St. Mary's Church, by the Rev. A. S. Onslow, Captain Edwin Lynn, Commanding H. H. the Gaikwar's Horse Artillery, second son of Thomas Lynn D.A.C., to Miss Harriet M. Wilcox, third daughter of H. G. Wilcox, of Bombay.

BLACK—ROBERTSON—Jan. 13th, at Sholapore, by the Rev. H. Bagnell, Chaplain of Ahmednuggur, William Campbell Black, Esq., Lieut., Royal Artillery, to Charlotte Henrietta, eldest daughter of the late Capt. Colin Charles Robertson, Bengal Army.

OTTLEY—PROUDFOOT—Jan. 12th, at All Saints Church, Trimulgherry, by the Rev. D. G. Clarke, assisted by the Rev. A. Bartlett, Capt. Richard Ottley, Adjutant, 2nd Cavalry, Hyderabad Contingent, to Fanny, daughter of Major G. Proudfoot, Military Secretary to His Highness the Nizam's Government.

HAWARD—REEVE—January 18th, at Khundwa, Central Provinces, India, by the Rev. W. J. Fennell, B. A., Chaplain, Deolalee F. R. Haward, Esq., Surgeon, Bhosawul, to Jannette Elise, youngest daughter of the late James Reeve, Esq.,

DEATHS.

PATERSON—Jan. 11th, at Goolburga, the infant daughter of R. S Paterson, Esq., C. E.

SHEPPER—Jan. 11th, at Rajcote, Emma Helen, aged 1 year and 5 months, daughter of Captain Shepper, Royal (late Bombay) Artillery.

JOHNS—Jan. 13th, at Patree, Ahmedabad District, Nannie Bloomfield, wife of G. H. Johns, C. S.

BARNES—Jan. 18th, at Omercarry, William Chaney Barnes, Inspector of Police, son of Mrs. Lawrence, Nurse, aged 32 years.

DURHAM—Jan 18th at Bombay, after a fever of 11 days, Charles John, the beloved son of Mr. and Mrs. C. Durham, aged 16 years.

MACKENZIE—January 15th, at Yeotmall (East Berar) Sophia Jane, aged four years, eight months and eighteen days.

Advertisements.

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P. MYATT,

House and Dawk Agent for Mahabaleshwar.

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